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# Olive Trees

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VOL. XXXI

DECEMBER, 1917

No. 11

A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign

Missions of the Synod of the Re-

formed Presbyterian Church of North

America in the interest of Mission Work

Let Him Make the Last Days of 1917  
the Best Yet.

JOHN 9 : 4.

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# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK  
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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DEC 9 1917



R. M. SOMMERVILLE, D. D.  
DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXI DECEMBER, 1917 No. 11

## EDITORIALS

This issue finishes two years under the present Editors. We are thankful for the kind words and many encouragements received. We are thankful for the increasing subscription list and the assurance of help received. We have come far short of our ideals and yet during these two years our ideals have been rising, and so we hope that 1918 will be the "best yet." We thank all our friends, and our prayer is that we may let the Lord have more of His way in the work of OLIVE TREES and in all our work. *Will you not place "Olive Trees" and the Editors upon your daily pray list?*

IF YOU ENJOY AND GET GOOD FROM OLIVE TREES WILL YOU NOT SECURE A NEW SUBSCRIBER?

Man's highest wisdom is to work in harmony with God's declared will and purpose.

### THE CHRISTIAN LIFE A LIFE OF CONTINUAL PLAY.

We play, not because we have to play, but, because we like to do it. The person with the New Life in Christ does the things he ought to do, not from a sense of duty, but, because he really wants to do them; yes, delights to do them.

Jesus Christ's whole life was doing things He did not have to do but that He delighted to do. Yea, He counted it His meat to do His Father's will. Paul found the Christian life a delight. Christianity in action is doing things for others that do not have to be done and loving to do them. Suffering, persecution and even death itself becomes a delight. "Be of good comfort, Master Ridley," cried Latimer from amidst the flames. "Play the man; we shall this day light such a candle by God's grace, in England as I trust shall never be put out." Life to the Christian becomes one continuous playtime in the highest sense.

We are thankful to a number who have sent in renewals already for 1918. We hope all can get the lists in before the Christmas rush. A good motto for us all, in any work that lies before us, is that of the Pittsburgh Young People's Convention: "DO IT NOW."

We are having some complaints from subscribers that they are not receiving their magazine. We will be glad to hear from all such and will endeavor to rectify the mistake. The mails are a very uncertain quantity these days. Lately we had the experience of it taking three days for a piece of first-class mail to go less than fifty miles and it took a piece of second-class over two weeks to make the same trip. However, we suppose all such things can be blamed on the war and we can still be thankful that we are not amidst the scenes of the terrible struggle.

### NEW YORK YOUNG PEOPLE'S CONVENTION.

At the consecration service at the above Convention, 74 agreed to definite daily prayer and Bible study. Sixty-eight agreed to recognize their Stewardship by paying the Tithe. Twenty-two offered for Home Mission work. Eleven offered for Foreign Mission work. Ten signified their intention to secure a College training and two to attend the Seminary.

We search the world for truth; we  
cull

The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest  
To find that all the sages said  
Is in the Book our mothers read.

—Whittier.

### CALL FOR WORKERS FOR 1918.

The Board of Foreign Missions of the Synod of the Reformed Presbyterian Church of North America.

Secretary for Candidate Correspondence: Rev. Findley M. Wilson, D. D., 2517 North Franklin street, Philadelphia, Penna.

The Board conducts work in Asia Minor, Syria, Cyprus and South China.

NEEDS FOR 1918:

#### China.

##### *Ordained Men.*

Two ordained men for Tak Hing District.

Two ordained men for Lo Ting District.

##### *Medical Workers.*

A man in Tak Hing.

A man for itinerant medical and evangelistic work in district.

A woman for itinerant medical and evangelistic work in the same district.

A man for medical and evangelistic itinerating in Lo Ting District.

##### *Nurses.*

A trained nurse for Tak Hing.

##### *Educational Workers.*

A trained teacher (man) for Boys' School in Lo Ting.

##### *Evangelistic Workers.*

Four young women, trained in English Bible, for Bible work among women; two in the Lo Ting, and two in the Tak Hing District.

#### Cyprus.

One ordained man.

One short term man in English School for Boys.

\* \* \* \*

### Needs for Next Two or Three Years.

Within the next three years the Board expects to require additional workers in all departments in each field. As soon as the war is over, an additional physician (man), a woman teacher, a Bible woman, and a nurse in Latakia, Syria; a nurse and a Bible woman, and a short term teacher (man) in English boys' school in Mersina, Asia Minor; and a short term teacher (man) in English boys' school in Cyprus.

## SPECIAL ARTICLES

AMONG OUR SOUTHERN  
WORKERS.

Acceding to the request of one of the editors of OLIVE TREES for an article concerning a recent trip to our Selma Mission, we will endeavor to present to the reader a statement of some of the more spiritual aspects of this visit. An article containing more details concerning the teachers and their work will be sent to the *Christian Nation*. Services were held in the church at Selma November 4 to November 11, inclusive. A sermon was preached every night except Saturday and also on Friday afternoon. An effort was made to present to pupils and teachers the need for more triumph on the part of the child of God. The outline of subjects discussed was as follows: "The Power of Faith," "The Danger of Little Faith," "Our Sense of Need," "The Necessity and Meaning of Surrender to Christ," "The Teaching of the Bible Concerning the Possibilities of the Christian Life," "The Indwelling of Christ in the Soul," "The Necessity of Our Abiding in Christ and the Means Essential in Our Doing So," and, finally, "The Absolute Need of Daily Prayer and the Study of the Word of God in Order to Our Right Abiding in Christ." In addition to this line of thought, two other subjects were discussed: "Sorrow for Sin," and "Abraham's Trial in Connection With the Offerings of Isaac." Two special evangelistic meetings for the children were held on Tuesday and Wednesday afternoons, the superintendent allowing those to leave their classes who desired to attend these services. After careful presentation of the truth at these meetings, thirty-two of the children by rising expressed their acceptance as their Saviour. Only three at this time connected with the church, but there is ground for hope that some, or many, of the others who

arose were permanently changed by the Spirit of God.

I had the privilege of addressing the students on a number of occasions in chapel, and also in three of the rooms of the advanced grades. Special emphasis was laid in these remarks upon the absolute necessity for the acceptance of Christ for salvation, and of full surrender and complete loyalty to Him. This was, of course, reinforcement by means of a new voice of the work already done by the workers on the ground.

Prayer groups had been held before the writer's arrival. There was deep interest manifested by many of the workers in the Mission during the progress of the services, and there were not wanting many indications that the Spirit of God was moving mightily in the hearts of different hearers. Could you have heard some of the testimonies given, and the opinions expressed outside, you would have felt that the work of Christ was making distinct progress in the souls of many present. Christ had been pleased to look upon most of them more graciously and fully, and there is ground for much hope that he will use these earnest workers even more completely in the days to come.

Social distinctions are very marked between the white and colored in the South. Our white teachers are ostracized by the white people in the South because of their connection with the Mission. When they go for such work they should be reckoned not only as teachers, but as missionaries, and it is ours to remember them and pray for them. Since they have been willing to descend into the pit, it is our duty to hold the ropes, and in every available way we should support them in their important work.

It is incumbent also upon us to remember these many pupils in our prayers. In addition to the ordinary

difficulties that are met in all Christian work, we must recall the poor economical and moral conditions of the negro people. Their environment, in considerable measure, dissipates the efforts of our teachers, and the social evil sadly vitiates much of their Christian effort. So let us pray earnestly for the pupils, that they may be delivered from temptation in the power of Christ.

There are five Sabbath schools in connection with our Mission here: A morning school in the church, one then also in the afternoon, one on Monday evenings, and one each at East Selma and Pleasant Grove. The attendance at the Sabbath morning school on the two days that I was present was 231 and 258 respectively. At the afternoon school on the first day it was about 120, with some duplication of morning attendance. The school at East Selma on the first Sabbath afternoon had 87 pupils present. The day schools, at these three places, have at present a total enrollment of 570; Knox Academy, with its thirteen teachers, having about 430 of this total. It is most interesting to hear the pupils on Thursday and Friday mornings recite the Word of God in chapel. Very few of our white children memorize the Bible as these colored children do.

All of the teachers are doing good work. I was the recipient of much kindness at the hands of the Superintendent and his wife, also from the teachers and many others whom I met. It was a genuine pleasure to meet my old friends, Mr. and Mrs. Kingston, and their mother, Mrs. Paterson, whom I had also known many years ago.

T. H. ACHESON.

### SOUTHERN MISSION.

Why is it we so often have a dread of writing letters for publication? I have been trying to solve this question for ten days, but decided tonight to make a beginning and see if it was really as dreadful as it seemed in the distance. My first high school teacher once told me that he did not know what I needed until I told him, so how can you know what we need until we inform you.

Although we are living in the Southland, "Jack Frost" has found us several times this Fall. With the high cost of living and the cold weather we have had many calls for second-hand clothing, especially shoes, underclothing and children's clothes. So far very few barrels have arrived. Such contributions will be welcomed this year. By a ruling of the board there will be no general distribution of Christmas gifts in any of the classes, but the needy and destitute are to be cared for as far as the means at our disposal will permit. Cast-off clothing will prove more valuable than hair ribbons and jewelry.

Our ranks are steadily increasing as the farm crops are gathered in. For the month of October Knox Academy reported 360, East Selma 91 and Pleasant Grove opened today with an attendance of 50. This number will be much larger for the month of November.

During the past month we have been reminded of that certain visitor—death—who calls once to every man. The first reminder came to us through the death of Mrs. Malory, mother of Mrs. Sims, our primary teacher. About a week later God suddenly called another mother, Mrs. Gill, apparently without a moment's notice. As if we had not yet learned all the lesson He had for us, within the next ten days, a father, Mr. Ward, was called home to his rest. These last two deaths touched homes of our freshman class. Pray for those left behind that these providences may

help them to find their personal saviour.

Just now Knox is enjoying a helpful visit from Dr. Acheson, of Eighth street, Pittsburgh. He is among us as a member of the Central Board, for which we give thanks, and to lead us up the holy mount of Communion next Sabbath. His visit promises to be a great blessing to all. He is a good example of a man fully consecrated to God, to be used of Him in great duties and small. That is the kind of men and women we need here—need everywhere. Would to God we had more of them." May we have many intercessors in behalf of the workers and children during this school year.

I can truly say the reality of this letter was not half as bad as the anticipation on my part, and I hope it will prove true also on your part.

Yours in His service,

LOLA WEIR,

November 5, 1917. Selma, Ala.

**Report of PLAN OF WORK Committee Adopted at an Annual Convention of the Young People's Societies of the Pittsburgh Presbytery, in Session at New Castle, October 30 and 31, 1917:**

1. That each society recommend and strongly urge that every member observe the Quiet Hour.
2. That each society emphasize the opportuneness of the present hour for the presentation of the claims of the Kingship of Christ and urge renewed interest in the study of the church standards which clearly set forth these claims.
3. That the officers of the convention and the officers of the different societies keep in close touch by correspondence at least once every three months, for the purpose of promoting the general efficiency of the Presbyterianial organization.
4. In view of the present need of sacrifice in both Church and

Nation, that each society establish a self-denial fund, to be used at their own discretion.

5. That each society keep in close touch with their members absent in our country's service.
6. We urge that each society of the Presbytery arrange to have a large delegation attend the Geneva Bible Conference, and we assure the Conference Committee of our prayers and co-operation.
7. That this convention endorse the objects of the Annual Christian Citizenship Convention and the Third World's Christian Citizenship Conference, to be held under the auspices of the National Reform Association, and recommend to each society that they send delegates to the same.
8. That the goal of each society be that every member live a happy, victorious life in Christ and thus be an active channel in His service.
9. That the following be adopted as a STANDARD OF EFFICIENCY for the different societies:
  1. Fifty-two prayer meetings a year .....10%
  2. Business meetings each month .....10%
  3. At least six socials a year .....10%
  4. Essential Committees, consisting of Prayer Meeting, Lookout, Good Citizenship, Social and Sunshine .....10%
  5. Increase in membership.10%
  6. Junior or Intermediate Societies .....10%
  7. Delegate to Executive Committee meeting ...10%
  8. At least one-fifth of membership as delegates to annual convention .....10%
  9. Contribution of full assessment to annual convention .....10%
  10. 90% of wage earners as tithers .....10%

10. That the motto for the coming year be:  
*"Do It Now and Pull Together."*
11. That each society be supplied with sufficient copies of this report for distribution among the members.

### THE STREAM THAT IS NEVER CROSSED

There's many a sorrow and pain, I  
 know,

As we tread the path of life;  
 There's many a grief and lasting woe,  
 And the way is toil and strife.

But the hardest load we have to bear  
 Is the labor and strength that's lost  
 In building the bridge with toilsome  
 care

O'er the stream that is never  
 crossed.

We have fretting and worry from  
 morn till night

And anguish weighs on the heart;  
 The thorny way seems hard to right,  
 And life is a bitter part.

But there is a burden greater yet,  
 Much peace of soul it has cost,  
 It is building a bridge with toil and  
 sweat

O'er the stream that is never  
 crossed.

There's looking for crossings all the  
 day,

And searching along the shore  
 For a bridge or ford along the way  
 We shall never travel o'er.

There's sighing for useless toys in  
 vain,

And dreaming of chances lost:  
 But 'tis hardest to bridge with might  
 and main

The stream that is never crossed.

Then gather the roses along the way,  
 And treasure the fragrance rare;  
 Rejoice in the bright and joyous day,  
 Refusing to borrow care.

For sorrow and pain will surely come,  
 And your soul be tried and tossed;  
 But don't be bridging to reach your  
 home

O'er the stream that is never  
 crossed.

—Selected.

### THE INFLUENCE OF CHRISTIAN- ITY UPON CHINA

By Z. YING LOH,

*Junior in the University of Chicago.*

China, owing to the tremendous influence of Christianity and teaching of Jesus, has undergone far-reaching changes: Politically, she has passed from an autocratic to a Republican form of government, from an era of special privileges for officials to one of justice and equity for all men (before the law). Intellectually, she is passing from the artificial classical education to an era of modern and popular education. Socially, she is passing from the accustomed worship of ancestors to a period of a new individualism and social consciousness. Religiously, she is passing from the obedience to numerous forms of religion to a growing participation in the world religion and the realization of God's relation to men. These changes are taking place gradually but steadily. Among these the Christian influence is of great importance.

First, let us mention the Christian influence upon the official class. Formerly this class of people held an indifferent attitude toward Christianity. As soon as it brought about the practical results, physical, intellectual, and moral, upon the nation, they began to realize its importance. Visualizing the prosperity of the Christian nation, a great many leaders in the political field today not only realize the importance of Christianity, but also become conscious of the necessity in adopting the Christian principle as the standard of human life and the salvation of China.

There are five religions in China, namely, Christianity, Confucianism, Buddhism, Taoism and Mohammedanism, each struggling for existence and supremacy. In the year 1913 the Confucian zealots attempted to have Confucianism adopted as the state religion. Despite their frantic efforts



they did not succeed. It is acknowledged, of course, as a national basis of ethics, but liberty of conscience, of belief, of worship and of action is guaranteed to all. President Yuan Shih-kai said, "Confucianism has given us valuable principles, but Christianity gives us power. Confucianism has given us a foundation, but Christianity will furnish the superstructure." When Mr. Eddy visited Peking, Vice-President Li Yuan Hung (now President), requested him to address his family and guests. The Minister of the Interior provided a large pavilion in which Mr. Eddy addressed 4000 students. The Commissioner for Foreign Affairs, Mr. Weng in Hangchow, did not believe in Christianity before entering upon his office. Being in close touch with the leaders of the Y. M. C. A., he became interested in religion and finally was baptized. He organized Bible study classes for the union officials and encouraged them to make a thorough study of the principles of Christianity, and to ascertain what it may do for individuals and the nation. These few cases illustrate the recognized need of the dynamic of Christianity.

In the second place the attitude of the ancient and modern scholars toward Christianity is entirely different from what it was formerly. They, instead of devoting all their time to the study of Confucianism, are now studying other religions, particularly Christianity. They fully recognize the value of Christianity by its deeds of love and mercy as shown in philanthropic, educational and social reform movements. Ten years ago the scholars of our village were not willing to send their boys to mission schools to study, but now about forty per cent. of these are sending their children to different mission schools. They rented a house and requested the pastor of the Soochow Baptist Mission to come to them to interpret Christianity. A friend of mine, a literati, entered the mission school in

Soochow at the age of thirty. After three years he became a Christian. The invisible force of Christianity seems to be undermining the conservatism of the literati and is convincing them of its nobler righteousness. No one will deny the intellectual and moral influence of Christianity and its power to promote human welfare.

In the third place, the influence of Christianity upon the young men, particularly the students, is greater than ever before. Formerly the students of the government schools and those of the mission schools were rivals; now they are one in purpose to promote China's welfare. Whenever Christianity is properly presented, students are anxious to hear the message. In my native city, Changchow, a government high school has 500 students. Through the influence of Christian teachers, a Y. M. C. A. has been organized. This marked the beginning of the Christian movement in the government school. When I was teaching in the Kin-Hwa Baptist Academy, we organized a Bible class especially for the students of the government school. Nearly every Sabbath between twenty to thirty students studied and examined the principles of Christianity. That city is far in the interior, and the people are closed from the outside world. Yet Christian ideas and influences have penetrated even to this city. In Shanghai Baptist College the volunteers' band on every Sabbath goes to the country and villages to proclaim Christianity. The students raised money to start and run a Y. M. C. A. school two miles from the college campus, thus giving the unfortunate children of the poor families a chance to get an education. Owing to the Christian influence, the students of China today realize their duty and moral obligation to promote the welfare of their fellow-citizens.

China is greatly indebted to the United States. She looks to you as her best friend among the nations. She desires your sympathy and help.

Mutually understanding each other, America and China should remain true-hearted friends and work for the welfare of humanity both in the West and in the East.—*Missions.*

### OUR JEWISH MISSION THROUGH THE SUMMER MONTHS.

Miss Forsyth left Philadelphia, May 21, on her errand of presenting the work of our Jewish Mission to our congregations, returning July 28. She reports a very cordial reception and hearty interest shown wherever she met with Covenanter people.

Miss McCandless, of the Third Church, Philadelphia, was engaged to help in the work during Miss Forsyth's absence.

The attendance at meetings of the Mission was low through the summer because of many families leaving the city to work in the country, and because children were away on summer outings. Many boys and girls came in to us at odd times and advantage was taken of every opportunity to teach them.

We are very grateful to young people of our Philadelphia congregations for their help this summer in the Sabbath School and other meetings, and at the Sabbath School picnic.

A day's pleasure was given to thirteen of our older girls by Miss Mazie Steele at her beautiful home in Elkins Park.

Twenty Jewish children in whom the Mission had a special interest enjoyed a week or more in the country at the Home of the Bedford Street Mission. Ninety-seven children had a share in the enjoyment of the S. S. picnic.

The Flower Mission has generously given us weekly contributions of flowers that have been of great help as "aids to fellowship."

Five window boxes of blooming plants provided by Mrs. Steele have

been a delight to us, and added greatly to the attractiveness of our building.

We wish to acknowledge gifts of clothing and cut-out garments from the L. M. S., of White Cottage, York and Boston, and from the Y. L. M. S. of Geneva congregation.

The work of the usual classes will be resumed after the Jewish Holidays which are now being observed.

The most encouraging features of our work cannot be reported. Countless opportunities come in our way as we meet our neighbors, people in stores and on the streets. These mean little in a report, but we count them of great value, and pray that we may be able to enter doors opened to us in this way.

EMMA M. MCFARLAND.

### THE CIGARETTE MENACE

PHILIP REISTER.

One of the greatest menaces to the moral and intellectual well-being of China today is the fact that cigarette smoking is becoming a fad among the men and boys, and the shame of the course is that the girls and women are also indulging in the same demoralizing practice. Go where you will in this broad land, and the pale faces, bleary eyes, trembling fingers and the foul stench of cigarette fumes tell the same pathetic story. It is a most serious condemnation of Western civilization that along with the constructive work in the name of Christianity came the corporations and business enterprises that will dare to make their slogan, "A cigarette in the mouth of every man, woman and child in China."

It is not the purpose of this little editorial to make an attack upon smoking in general. Some of the best and ablest men in the country are smokers, and they unquestionably get some satisfaction out of their cigars and pipes. The pipe is sometimes a

very agreeable companion. But even this practice in public is offensive to many delicate natures, and disgustingly filthy at its best, as the ordinary smoking car will witness. Often in public refined women are forced to breathe the sickening fumes coming directly from the nostrils of some coarse, unhealthy cigarette smoker. Smoking is a practice entirely unnecessary to the development and refinement of the race and it will in time doubtless come under the lash of morality as the liquor-drinking habit.

As destructive as is the cigarette habit to the mental, physical and moral well-being of men and women, it is tenfold more injurious to the student. The ordinary cigarette-smoking student often has a very peculiar experience in his effort to prepare his daily lessons. He goes to his room in the evening with the full intention of studying and opens his text-book, but a certain feeling of nervous uneasiness soon leads his hand automatically to roll and light a cigarette. He indulges the habit a few minutes when, presto, the lesson task which awhile ago looked serious and urgent now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the higher moral judgments have lost their value to him and he is now ready to yield to the evil suggestion of others. The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most important task.

The sooner the forces working for good awake to a consciousness of the disintegrating effect and demoralizing influence of this evil and take a united stand against it, the easier will be for the Chinese to become receptive of the better influences of Western civilization.

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**The greatest hindrances to the evangelization of the world are those within the church.—John R. Mott.**

### LORD BRUCE ON THE ARMENIAN SITUATION.\*

The American Committee for Armenian and Syrian Relief has received from Lord Brice the following cable statement on the Armenian situation:

In the history of the early Christian Church there are no figures so glorious, none which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women, who from the time of Nero down to that of Diocletian sealed with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master, Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire, and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres many thousands have died as martyrs—by which I mean they have died for their Christian faith, when they could have saved their lives by renouncing it. This has, perhaps, not been realized even by those who in Europe or America have read of and been horrified by the wholesale slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time; so let me try to explain the facts:

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no dif-

ferences between one class of subjects and another. They saw that the Christian part of the population suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of Northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them, and their friends in Europe hope that the generous charity of America, much as it has already done, will respond once

more to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.

BRYCE.

\*See the official Blue Book on "The Treatment of the Armenians, 1915-16," by Viscount Bryce. 8vo, 2 shillings. T. Fisher Unwin, London.—W. M. O. T. W.

## APPEAL FOR ARMENIAN AND SYRIAN RELIEF.

COVENANTERS; SHOULD CONTRIBUTE THROUGH THEIR OWN BOARD.

At its last meeting, November 13th, the Board decided to issue another appeal to the Church on behalf of these poor, suffering people. It is now many months since we urged upon the Church the claims of these starving and dying. Our harvests have now been garnered; Thanksgiving Day is at hand. What shall we do to save life?

Mr. Nathan, former U. S. Consul at Mersina, addressed the Board and told the Board, among other things, of the horrible condition of these people. The Consul also said that by far the most efficient and economical way for our Covenanter Church to contribute is through its own Board. Since we believe this to be true our gifts should pour into the missionary treasury. Let a few quotations be given from thoroughly reliable sources:

"From one to two millions of Armenians and Syrians have perished through various persecutions. But two millions still survive in misery. And there are four hundred thousand orphans for whom provision must be made. Without immediate assistance multitudes will soon have passed away. . . . Some of the sufferers are subsisting upon roots, leaves and carrion. They cannot hope for existence without American help. Five dollars will support an Armenian a month."

Dr. William T. Ellis, well-known journalist, an eye-witness in the

country of the actual conditions, sent this cablegram: "Indescribable rags, starvation, sickness, filth, human beings in the state of Oriental street dogs, with whom they compete for offal. . . . The vastness of the continued need is overwhelming." And this statement is endorsed by J. B. Jackson, American Consul at Aleppo: "The distress among the stricken people is beyond any power of words to describe."

With this information before us we feel you would hold us guilty in your eyes and in the eye of God if we did not give you these facts and issue this call. Let all contributions be most generous, and send all remittances to our treasurer, Mr. Joseph M. Steele, 1600 Arch Street, Philadelphia, in the name of the Board.

FINDLEY M. WILSON,  
*Corresponding Secretary.*

## SPECIAL FROM WOMEN'S DEPARTMENT.

### HOW TO INCREASE THE SPIRITUALITY IN YOUNG PEOPLE'S SOCIETIES.\*

ALMA E. F. DODDS.

The Bible begins with the words "In the beginning, God." In the beginning, God. This is the thought that I want to emphasize in the time given for the discussion of the subject, "How to Increase the Spirituality in Young People's Societies." Our young people's societies are made up of individuals and the only way to increase the spirituality of the societies is to increase the spirituality of those who make up the societies.

What do we mean by spirituality? Is it not to have in us the spirit of Christ? "Let this mind be in you which was also in Christ Jesus." His is the spirit of obedience to His Father's will. "I delight to do thy will, O God." "I came not to do mine own

will but the will of Him that sent me." His is the spirit of love. "Who loved us and gave himself for us." He so loved that he gave. His is the spirit of service. "The Son of man came not to be ministered unto, but to minister." His was a mind to commune with his Father. I know of no better way to get the spirit of Christ than by association with Him. If we would obey His will we must know what His will is. If we would love Him we must know his character. If we would love our fellowmen we must know His love. If we would serve Him we must know what kind of service he desires. If we would be like Him we must fellowship with Him. We must be much in the place of communion and prayer. Through communion the spirit of God anoints us with the life of God. Communion is the daily looking unto Jesus for the continuous inflowing of His divine life. Life came to the serpent-bitten Israelites through looking unto the brazen serpent. Life, spiritual life, comes to us through looking unto Jesus. When we look unto Jesus Christ in faith we receive life, so all through our life we are to look to Jesus for the continuous anointing with the life of God. "Except a man drink my blood he has no life." The blood is the life. Just as in our physical life we are refreshed day by day by eating and drinking, so must we in our spiritual life feed constantly on Jesus Christ in the secret place of prayer.

Through communion the spirit of God reveals to us the mind of God. "I was in the spirit, and I heard a voice." John was in the spirit. He was in the place of prayer, waiting upon God, and he heard a voice. It is in the place of prayer, of communion, shut away from the things of the world, that the spirit is able to show us the things of God. It is there that we can hear the voice of God. It is there only that we can hear the still, small voice of the spirit.

Through communion the spirit of God fits us for service. It is through

communion that we get power. Do we say we are too busy to spend time communing with God? What would happen to our railroad systems if the engines were always too busy to stop for coal and water? This is their power. The systems would be tied up with "dead" locomotives if they did not stop long enough to get power. And is not a great deal of our Christian work tied up because we do not stop long enough to get the power of God?

Why have the members of your societies not pledged themselves to observe the Quiet Hour? If we have a society whose members get power from on high, who start each day with God, can we not expect increased spirituality in the society? An hour with God each morning! In the beginning, God. First things first. God required of the Children of Israel the first fruits of the land, the first of the herd and the flock for an offering to Him, and the first male child in each home was to be consecrated to His service. He requires the first of our income for his work, the first day of the week for His worship and service, and what is better than that we should give Him the first hours of the morning. "O, Jehovah, in the morning shalt thou hear my voice, in the morning will I order my prayer unto thee, and will keep watch." The psalmist David observed the Quiet Hour. "And in the morning when it was yet a great while before day, he arose up and went out into a desert place, and there prayed." Our Saviour spent the early hours of the morning in communion with His Father.

Let us arise a little earlier and spend a quiet hour with God each morning. Let us take our Bible and sit down in some quiet place and ask for the presence of the Holy Spirit. Let us wait until we feel that the spirit is present. "Be still and know that I am God." Read a passage from the Word. Read it thoughtfully. Read it prayerfully. Ask for divine wisdom and aid in understanding what we

read and in getting the spirit of it. That is what we want, The Spirit. The hidden truths that will help us in our daily lives. Let God speak to us. Speak to God. In this quiet hour let us lay before God the innermost thought of our hearts, our deepest desires, our highest aspirations, our trials and difficulties, our joys and victories, our sins and failures. Bring everything to Him, in praise, in thanksgiving, in supplication, in petition and in repentance. Nothing that comes into our lives is too small or insignificant for our Father's notice. Even the hairs of our head are numbered and a sparrow cannot fall to the ground without His notice.

At the close of a six month's observance of the Quiet Hour, or earlier if desired, have an experience meeting. Tell of the joys and blessings that have come into your life as the result of this deeper, closer communion and fellowship with God. Tell what God has done for your soul. This will help you and encourage others to join in this morning hour.

While we cannot expect the same degree of spirituality in young people as we find in those who have for years lived close to their Master, we should expect daily spiritual development and as we grow in years and experience the fruit of the spirit which is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control, should abound more and more richly in our lives.

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\*Read at the Pittsburgh Presbyterial Young People's Convention.

Our aim in writing this article is to give to our sister societies through the Presbyteries a glimpse of the working methods among the Iowa Societies.

The Iowa Women's Presbyterial Missionary Association at the annual convention in June adopted the plan of the weekly offering by means of the duplex envelopes. The plan is for each member to receive a package

containing duplex envelopes for each Sabbath through the year. At the top of envelope is the date, name and amount. On the one-half below this are the words, "Weekly Missionary Contribution, W. M. S. Ref. Pres. Church." "Bring ye all the tithes into the storehouse."

On the other half is printed "Weekly Thank-offering." "Freely ye have received, freely give." In some societies a schedule was prepared to direct the weekly missionary contributions, our different missions and other worthy causes represented. Our thank-offering is being invested in China, through our representatives, Rev. and Mrs. W. M. Robb.

In adopting this system our Presbyterian has come to a more ideal and perfect plan of giving. This distributes our tokens of thankfulness through all the year. For who can say there is a single week in which there are no reasons to say thank you to the Lord for his mercies and to show that he means it by freely giving, as he has freely received. Then come days and weeks in the year when our hearts are filled with thanksgiving, when the Lord has shown a special favor, perhaps delivered from some threatened danger or trouble, perhaps wonderfully answered an earnest prayer, then it is our thank-offering envelope for that Sabbath contains a larger contribution than usual. Weekly contributions given in this spirit are truly thank-offerings.

One correspondent writes of there being more money coming to our account at certain seasons of the year than others, and with the thank-offering in mind throughout the year the sum total at its close would be larger than if it were all given at one specified time.

At least two of the societies have for their mission study, "The Lure of Africa," and find it very interesting. Another writes: "This year we are completing the book entitled "World Missions and World Peace," by Caro-

line Mason. We have found the study so interesting and helpful that we expect to review the book after we have finished the study.

One society follows the plan for study given by Dr. Ida Scott in the June number of OLIVE TREES. At each meeting one of our missions is taken for special study and prayer. Some worker kindly sends information about the conditions, difficulties and needs of that particular field and certain phases of the work or certain individuals for whom special prayer is desired. Also valuable information is obtained from our church papers. By this method the knowledge of and interest in our missions will be certainly increased and more intelligent prayer made possible.

All the societies from whom we have heard are helping with Red Cross work. One society opens a way for the boys and girls to do their bit in bringing cheer to the soldier boys by their contribution of good reading matter, papers and magazines. Another remembers in kindly ways the aged and shut-ins.

A barrel of fruit to the Iowa Children's Home is an annual event in one of our societies with plans for sending chickens at Thanksgiving time.

These are some of the features which engage the attention of the Iowa societies.

MRS. R. C. HARSH.

If it were not for the instinct and necessity of prayer, we would soon forget that there was a God. The very fact that we must come to him and ask for the things which we need brings us into contact with him, and keeps alive and vivid in our minds and hearts the fact that he is. Thus the asking day by day for our daily bread becomes a means of grace to our souls.

All the world is my parish.—John Wesley.

*How many Members  
of the  
Covenanter Church  
at Home and Abroad  
are Nehemiahs,  
having definite answers  
to definite prayers?*

Send us accounts of the Prayers and  
the Answers, for His glory and our en-  
couragement and help.



## NEWS FROM THE FIELD

## AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

Readers of OLIVE TREES will be glad to know that through Mrs. A. J. McFarland, who is now in Switzerland, we hear occasionally from Mersine. A letter of August 28 reached Switzerland from Mersine about the last of September. It stated that both Dr. Peoples and Mr. McFarland were well and busy. The Fall communion was held as usual in Mersine. There are two services each Sabbath, a mid-week service and endless relief work, in the hospital and outside. The help usually received from male native workers is almost all done away with now. It would seem they must be relying much more largely on female help.

Native people coming to Mersine from Latakia about the end of May said that all the missionaries at Latakia were still there then and were well.

In a letter of October 13 Mrs. McFarland further tells that the force at Mersine had been "natifield" to open schools early in the Fall. They had not even expected to be "allowed" to do so.

Rigorous censorship cut from the letter an estimate of mission expenses. In these days of war figures are so often ciphers in a secret code. But these significant words were left, "Let the Board know that the mission expenses have not been reduced. The pay-roll has not been changed."

Mrs. McFarland is most anxious to rejoin her husband. It is not at all probable that she would be permitted to return and the Board feel they cannot sanction an undertaking so fraught with danger at every step. It is likely that Mrs. McFarland may remain in Switzerland to be in closer communication with her husband.

Miss Margaret McFarland is with her grandmother in Belle Centre, Ohio. Much sympathy is felt for this family, and the other, so widely separated for the sake of the gospel.

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**Tak Hing, China.** The new missionaries arrived in China, September 27th, although the cable announcing the fact was not sent until October 5th. They reached Tak Hing at 3.30 in the morning of September 27th, and spent five days there before going to Canton. Mrs. Kempf writes, "Our hearts were indeed made glad by the arrival of Miss Huston and the new workers. They are all fine, and we have much reason to thank God for these newcomers. It seems quite natural to see Miss Huston around. Hardly seems that she has been away now. Time does pass so quickly. We are looking forward to communion on the 21st (October) and the meetings during the week previous. If the weather keeps nice as it is now it will enable many to come in from the country."

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Two good letters from our friends, Rev. and Mrs. W. M. Robb will be much appreciated.

\* \* \* \*

**REV. W. M. ROBB'S LETTER.**

Dear Covenanter friends:

After the summer vacation, we are again enjoying the luxury of service at Tak Hing, and appreciate it the more after the period of rest. The work of the year is opening up with a good degree of promise, and we trust that the good hand of our God will be upon the work throughout the year. It is cause for gratitude that in peace and quietness the work goes forward, despite so much turmoil and

confusion throughout the world, and even in some parts of China, whose internal troubles are really causing her more worry than those without. Political corruption is so prevalent that poor China is in a sorry state.

Every form of vice flourishes here, and when one is rooted out another springs up to take its place, or the same evil appears in a different form. After seventy-five years of the curse, the year 1917 witnessed the official banishment of opium. The use of morphine, however, is on the increase. A magazine called the *Medical Record* reports great quantities being imported into China, the supply coming mainly from manufacturing firms in England by way of Japan. Japanese merchants make the stuff up into small packets, which are openly exported or secretly smuggled into China, where it finds ready sale. The further statement is made that the declared exports of morphine from Great Britain alone increased from seven and one-half tons in 1912 to at least sixteen tons in 1916. The profits are enormous, netting even some time ago, about seven million dollars per ton.

In the present financial stress, the officials of China are at their wits end as to how to meet the expenses of the government and, incidentally, of course, to fatten their own purses. In consequence, the vice of gambling has been again licensed by the authorities in this province, and every town and hamlet has its open dens. Tak Hing has its full share, or what seems to us more than its full share. The lure is terrible. Some operate by day, others all the night through. A glance through the doors reveals crowded tables. Victims are fleeced of their hard-earned cash and robbed of their daily bread. The temptation to our Christians is very great. They need your prayers and ours.

We have all been greatly refreshed by meeting with the people who have just arrived in China from the home land. Their freshness and vigor are

an inspiration to us. All save Miss Smith came to Tak Hing for a short stay, and we have reveled in their fellowship. We now follow them with our prayers as they enter upon the study of the language in Canton. We also crave the prayers of the Church at home for them in this part of their preparation. We believe the Holy Spirit may be had for the asking to equip for this work just as definitely as for any other task. The one who was in the school last year had the conviction that the prayers of God's people were definitely answered on her behalf in the acquiring of the language, in which she made most commendable progress.

Preparations are being made for the fall communion to be observed the third Sabbath of October, preceded by a week of services. It is hoped that the occasion may be one of rich spiritual blessing, and that the light that streams forth from Calvary may enlighten the eyes of many of the Christians here as to the duty they owe to their fellows.

It has thrilled our hearts no little to read of the reception which was given our committee at Washington. We rejoice that they were permitted to stand before kings to plead for the crown rights of our Redeemer-King, and earnestly pray that their petition may be granted, for we know that "the king's heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he will."

Yours in the Master's service.

Tak Hing, China, October 3, 1917.

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**MRS. W. M. ROBB'S LETTER.**

Tak Hing, China,

September 23, 1917.

Dear Covenanter Friends:

Another vacation time is over and we are rejoicing in the privilege of being back at work again. That is one of the lovely things about a vacation—it makes one so well satisfied with his place of work.

It meant so much, too, to return and enjoy the Sabbath service in the

way of God's appointment. On the Sabbath after our return the Chinese licentiate was giving quite an animated description of the conflict between David and Goliath. In describing the giant he said he did not know just how tall he was, but he was tall, very tall, taller even than "Pastor John Robb."

The work of the year looms large as we look forward to it, and we feel that we want to make every day count for the night cometh. It is a comfort to remember that we have to live but one day at a time and the promise that we have is, "As thy day so shall thy strength be."

The training class is to be opened again this Fall. The Boys' School, under Rev. J. A. Kempf's management, has already opened, also the Girls' and Women's Schools, under the care of Miss Adams. Miss Huston will soon be here to help with the latter.

The Chinese, some of them, seem to think there is no limit to the ability of the foreigner in certain directions. The other day, the Bible woman and I were visiting in a home where one of our Christians was living at the time of her death. We were talking of So I So, whose memory seems to be held in loving remembrance. A neighbor woman who had come in asked me if I could see So I So now. I assured her that I could not now, but knew that I could when I reached the heavenly country and that she could, too, if she relied on the blood of Jesus to wash away her sins and would serve Him day by day.

Now we are looking forward to the coming of the new people. If all is well they are in Hong Kong before this, and will reach here, we hope, next Thursday morning. We are constrained to wonder what their first impressions of us all will be. After a few months we may be told—perhaps the whole truth may never be told.

Miss Brownlee admits that she can-

not think of anything in America that is not ideal in every respect. She has seen so many repulsive things since her arrival ten months ago.

This has been quite a cool summer for this part of China with a good deal of rain. Everything looks green and pretty now.

We are rejoicing greatly that our missionaries in Syria are nearing home. That they may be kept safely until they see their loved ones face to face is our earnest prayer.

We long greatly for the days of peace to come again. Our hearts yearn for parents who are called to give up their stalwart sons to engage in the terrible conflict—young men who are so greatly needed for service in other lines at home.

May we not dare to hope that the day for which we have prayed and labored that Christ might be acknowledged as King of Kings and Lord of Lords is near at hand? True, the "kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed," but they are being "broken with an iron rod and dashed in pieces like a potter's vessel."

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*Dr. Kate McBurney's letters are always read with interest. She has made us acquainted with not a few Chinese women worth knowing. We make our bow to another worthy.*

"In giving in her report for the week, one of our Bible women said she had been at the jail five times, so I asked her to tell me about it. She said it is not customary to let in outsiders unless they have friends in jail. She thought up a plan and decided to try it. When she went to the door and was asked the usual questions, she said she was not acquainted with any one, but that she thought a pity of them and would offer to get them some flax so they could make thread and add a little to the five cents (Mex.) that the government allows for their maintenance daily. The

doorkeeper allowed her to go in. She found forty-three inmates, men and women. The men and women are kept in separate apartments. The outer keeper is a man, but the women have an inner keeper who is a woman. They were glad to see any one who took an interest in them, and accepted the proposal about the thread. Then she talked to them of Jesus. They every one confessed guilt and were greatly interested in a religion that would find a way for sinners. They wept over their condition and said some of them would have to lose their lives, and they did not know how many. The Bible woman told them that she had not come with an offer of physical salvation, as she did not intend to interfere with justice in any way, but that she could promise them absolute salvation for their souls, and happiness in their hearts here and eternal happiness in the world to come, if they would accept Jesus as their Saviour and serve Him while they lived. It was all very new to them, but they thought it sounded good to hear. The day before I saw her, while she was there, the man just higher up than the keeper suddenly appeared in the door.

"Do you not know the law?" "Yes, I know the law." "Then what brings you here?" "I came to see if the women would like me to get them some flax to make thread to help out their necessities. And I want to tell them of Jesus, so they can have some comfort in their sorrow." "But do you not know these are criminals?" "Yes, I know they are sinners." "It is all right for you to get them the thread, and you are at liberty to do that, but you must not be talking about forgiveness, for it would make trouble. Some of them will certainly have to lose their lives, they are so wicked." "All the more they should know how to get forgiveness for their souls. They have no hope in this life, but there is hope for all who will accept Jesus, and they can have eternal life even

if their sins require that their bodies should be killed." "But you will make trouble by telling them such things when they know they deserve to die." "I am not here to make trouble. It will not make them think they should be forgiven by the government, it will make their behavior even better than before." "But you must not ever say a word about Jesus to them again. Will you promise me that?" "Sin Shang, I cannot promise you that, for if God wants me to speak, and these people are willing to listen, I have no power not to speak." "Come with me into our house and you may speak to my wife and all the household, and when you go out you are at liberty to speak to everybody outside, but I must forbid you to mention it again to the prisoners. Why? Because if the Official should hear about it he would have to punish me and the keeper and possibly you. So I urge you to not do so again." He then took her into the house and she had the audience of them all, *including the man, himself*. She had already left eight booklets, gospels and messages with such prisoners as could read. Only one woman can read, but she has a book and will no doubt read aloud, so we are praying that God will use His printed Word to complete the work which may have to be interrupted. However, there is wide room to hope that this may be one of the doors open that no man can shut. She told him that our people are gladly received in the jails in Loting, and hold regular meetings and have not made any trouble. A woman who went with her said, "Where did you get the courage (great gall) to stand before that officer's face and answer him as you did?" She replied, "I had no other answer for him." She says he was polite throughout."

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Rev. J. K. Robb has sent us a few items in brief which we have pleasure in passing on:

"Since July 1st there has been a

resumption of gambling in Kwong Tung Province. It is permitted by the government, a license being paid for the privilege. The purpose is to increase the government's revenues. As a result there have been gambling houses opened in all the principal towns. The gambling houses and the pawn shops both report large business, while the other lines of traffic report a falling off of business in their lines."

\* \* \* \*

"Political conditions in China at the present time are somewhat chaotic. The second reign of the late Emperor, covering a period of seven days, the shortest recorded in Chinese history, seems to be matched in duration only that of an Israelitish king mentioned in 1 Kings 16: 15. The southern provinces seem disposed to regard themselves as independent of the Peking government, though at the same time they have endorsed the Declaration of War against Germany made by the northern government. In certain localities a great deal of lawlessness is being carried on. This Fall Dr. and Mrs. Fulton, of the American Presbyterian Mission, while on their way up to their station at Lin Chow, were set upon by robbers, and all their belongings, even to the greater part of the clothing that they were wearing at the time, taken away from them. In many districts work is being seriously interfered with by robber bands, who so terrorize the people that they think of but little other than how to escape or evade the bands of marauders. Mission work is, consequently, almost at a standstill in many places. We are fortunate in that our work has not been in any way interfered with to date.

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"Communion at our out-stations will be held during the months of October and November. The first one will be held at Che Tsai on the first

Sabbath of October. These communion seasons are our times of ingathering.

"Schools are all under way, except the theological training school, which will open on the 4th of October. Educational work in all lines ought to be especially remembered by all the friends of the Mission, since the success of our work, as a whole, must depend largely on the work of the various schools in fitting men and women for becoming workers among their own people. Prayers should be offered continually for both the students and their instructors, that all may have the Spirit of Christ in receiving, and in giving instruction."

\* \* \* \*

"The arrival recently of a goodly number of promising new workers serves to make glad the hearts of all who were here to receive them, as well as of all who are the friends of the cause. We shall expect much of these latest arrivals, who seem so eminently qualified for the work to which they have come."

\* \* \* \*

**Canton, China.** Dr. James M. Wright has written a personal letter to the Corresponding Secretary of the Foreign Mission Board, from which the following paragraphs are taken almost at random. The church is deeply interested in Dr. Wright, his presence and work in the Canton Medical Missionary Union, and we are sure these items will be read with more than usual interest:

"Your humble friend taught histology in Kung Yee Medical College since coming down, and *Materia Medica* to the nurses' classes of this institution. Am secretary of the Canton Missionary Association Medical, chairman of the hospital staff of this hospital, supervisor of internes of this hospital, and also local business manager. Am pathologist, and,

in the absence of Dr. Thompson, am surgeon in chief. Also do the surgery for the Hospital for Women. During the last month did emergency surgery for Kung Lee Hospital. This hospital has 2000 surgery operations a year. In order to keep real busy had to give a talk on hygiene to the Bible Conference for women and deliver the physician's address to the graduates of the Medical College for Women. I had two weeks at Cheung Chau during July, but being president of the Missionary Summer Resort Association and chairman of its committee on sanitation did not have much time left for play."

"The hospital staff consists at present of Dr. Reynolds, of Canton Medical Missionary Association; Dr. Cadbury, of Canton Christian College; Dr. Boyd, of Presbyterian Mission; Dr. Paterson, of New Zealand Presbyterian Mission, and myself."

"I am thankful to be strong and well and able to do the work. The hospital has 300 beds, 8 internes who are graduates of medical schools, 20 nurses and about 60 employees. There are about 20,000 patients yearly. We begin our daily work at 7.30 by a five-minute prayer meeting with doctors and nurses. At 9 we have chapel for all which seldom falls below 100 in attendance. Our operating room work is opened by prayer. In all meetings for which I am responsible for the singing a psalm is sung. I have had more inquiries from intelligent persons desiring to know what the principles of our church are, since coming here than in the previous fourteen years. There is a hospital evangelist, and all patients are encouraged to go to their nearest chapel on their return home. Good, earnest evangelistic work is being done, and we see men and women being saved. Our nurses and doctors are professing Christians. Of course the object of this hospital is medical training, and the producing of Christian doctors. All feel they can multiply themselves in the training of Christian physicians."

## OUR PRESIDENT'S MESSAGE TO THE BOYS IN THE ARMY AND NAVY.

THE WHITE HOUSE,  
Washington,  
28 July, 1917.

The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

WOODROW WILSON.

If we wish to enter upon an undertaking which is absolutely sure of accomplishment, or if we wish to invest in an enterprise in which the returns are assured, we have the opportunity in the missionary work of the church.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

## WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. M. E. Metheny  
College Hill, Beaver Falls, Pa.

### MISSION STUDY.

#### THE CHALLENGE OF PITTSBURGH

#### Chapter III.

#### THE PEOPLE AT WORK.

MARY E. METHENY.

I. What is the population of Allegheny County? (2) What proportion of the sexes? (3) Taking a regiment of 1000, how many are engaged in mining, and how divided? (4) In agriculture? (5) In public service? (6) In office work? (7) Professional? (8) Domestic labor? (9) In transportation? (10) In trade? (11) What of the rest?

II. Women's work. (1) How many in a thousand in domestic labor? (2) Mechanical? (3) Clerical? (4) Trade? (5) Professional? (6) Transportation.

III. The Church and this condition. (1) Is there a right feeling between rich and poor? (2) What evils connected with industries? (3) How do both classes feel towards churches? (4) Does the Church speak out? (5) For what rights should she stand? (6) Do all men have work? (7) Is it always their fault? (8) When was the Pittsburgh Bureau of Employment established? (9) Where are its offices, and who is the superintendent? (10) How is the work carried on? (11) What are the duties of the council? (12) How many persons applied within 10 months, and with what results? (13) What means does the Church employ?

IV. Dangers in work. (1) What forms of murder are there besides actual homicide? (2) Number of killed and wounded by industrial accidents annually? (3) What preventable ill-

nesses and diseases caused by certain kinds of work? (4) What are the statistics of deaths of R. R. employees? (5) How do some employers use their men? (6) How many violent deaths in Allegheny County in 1916? (7) What manner of deaths? (8) Some of the causes? (9) Name some improvements and give the names of firms introducing them? (10) Have the laws to protect them from these evils done away with them? (11) Which moved first in this direction, the law or the church?

V. Labor of women and children. (1) At what age are children allowed to work? (2) How many women wage earners in Allegheny County? (3) What three things have brought about this state of affairs? (4) What is the effect on them physically? (5) What moral evils result? (6) What are the requirements of the Pennsylvania law, and when was it passed? (7) What four things should be demanded?

VI. Organization. (1) What is the state of labor in Allegheny County? (2) What is the difference between early days and now, in the relations of employers and employed? (3) What has been the reason for most strikes? (4) What wrongs on the side of each party? (5) What good has organization achieved? (6) How can labor and capital meet on equal grounds? (7) What is necessary to promote industrial peace?

VII. Use of property, and division of profits. (1) Give the number of industrial establishments, their value, division of salary and average wage. (2) Gain in one year, and how divided? (3) What should be the ideal of the church? (4) What schemes for division of profits?

VIII. Old age and incapacity. (1) Division of losses. (2) What is the Workmen's Compensation Act? (3) What is excepted, and what compul-

sory, optional, and not compensated? (4) What for non-fatal injuries? (5) Fatal injuries? (6) What arrangements for insurance? (7) What steps should the church take to secure justice for old people? (8) What does the P. R. R. do for its employees? (9) Pittsburgh Coal Company? (10) Carnegie Steel Company?

IX. Hours of labor. (1) Is one able to do as much in a ten-hour as in an eight-hour day? (2) What diseases lurk in overfatigued? (3) What is the effect on the moral nature? (4) What two Councils speak for the eight-hour day?

X. The Sabbath. (1) What is the effect of the present-day life on Sabbath observance? (2) What was the character of the work in which the Jews were engaged when Sabbath observance was made obligatory? (3) Why is it necessary to the body? (4) Is it any less so under present-day conditions? (5) Why is it needful to the spiritual part of man's nature? (6) How is its neglect a cause of labor troubles? (7) What does Blackstone say of Sabbath profanation? (8) What is the proper way to observe the Sabbath?

## THE LURE OF AFRICA.

### Chapter III.

I. The Soudan. (1) What is it? (2) How is it divided? (3) The character of the soil and population? (4) What association has the Soudan for us? (5) What is the progress of Islam? (6) Its missionary spirit? (7) What is the greatest crisis before the church today? (8) What plan was proposed to check the advance?

II. The Back Country. (1) Did the Arabs remain on the coast? (2) What became of the Sahara? (3) What forms of civilization did the Arabs carry with them? (4) How long ago did the Portuguese find rich cities, and where? (5) Who are the Hausa? What part of the people of the continent did Islam dominate from

900 to 300 years ago? (6) What industries have brought sorrow to Africa? (7) What was happening at this time in another part of the world?

III. The New Advance. (1) What is this advance? (2) In what direction? (3) What is the character of the Swahili? (4) The number of conversions?

IV. Islam's Chance. (1) In the manner of the suppression of the slave trade. (2) In the attitude of European governments. (3) How have the French and English helped to spread Islam? (4) What discrimination has been made between Christianity and Islam? (5) For what reason? (6) What reward have Great Britain and France received? (7) What promises do British authorities in Nigeria make? (8) Does experience prove that British policy is right? (9) What statement about the centre of this movement of advance? (10) Is this correct? (11) Who are the Senussi? (12) Where are they found? (13) What is their attitude towards the Turks? (14) What things do they prohibit?

V. Reasons why Islam wins. (1) Simplicity of ritual. (2) Intensity of belief. (3) Missionary is of the same sort as those among whom he works. (4) Tell the story of the persevering missionary.

VI. Is Mohammedanism a preparation for Christianity? (1) What advantage does it bring to Africans? (2) What has been its effect in all countries where it prevails? (3) What does it favor? (4) Does it enlighten? (5) What are its effects on woman? (6) Has it so far as is known led any one to Christ? (7) Is it not one form of Antichrist?

VI. How the Church has met the challenge. (1) What is the zone of Mohammedan consolidation? (2) Of Moslem advance? (3) What is the purpose of all the boards working within this zone? (4) Who work in Sierra Leone, and how long have they



been there? (5) What is the character of their propaganda? (6) Where is their base? (7) What befell the mission in '98? (8) Who is Dr. Griggs, and what is her work? (9) What societies on the Guinea coast? (10) Who work in S. Nigeria? (11) What is the Lutheran work in Liberia? (12) Where does the C. M. S. work? (13) What work on the edge of the Sudan? (14) What is the Sudan United Mission? (15) Dr. Roome's plan? (16) What does Africa need?

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## JUNIOR DEPARTMENT.

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### BEARERS OF THE TORCH.

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#### Chapter III.

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### BEARERS OF THE TORCH IN THE SOUTH.

Dear Boys and Girls:

Did you ever throw a pebble into the water and watch the ripples widen out and out until they touch the shore on either side of the stream? That is what little Welsh Mary did when she told the minister how she had worked and saved in order to buy a Bible. That was the pebble that started it. Although he really had none to spare, the minister let her have one. Then he told others her story and the realization of the need for more Bibles led to the formation of the British and Foreign Bible Society and later to the forming of like societies in other countries. Among these is our own American Bible Society. So the ripples are widening out and out and out and touching many lives and saving many souls and will go on until they touch the shores of eternity.

The American Bible Society sends out men to go into neglected corners of the land, where the people do not know much about God and sell them Bibles and Testaments, or if they are too poor to pay even a few cents, they give the Word to them. Thus scattering the light into the dark places of

the earth. These men are called colporteurs. They work among foreigners in our own country, in Mexico and in South America, and among Americans in out of the way corners where they are too often forgotten and among the colored people. It is of the work among the Mountaineers and the colored people of the South that we are to talk today.

The mountains of the South were settled largely by the Scotch-Irish, a strong, sturdy, God-fearing people. But the mountain roads are bad and the isolation before the days of trains was such as one can hardly imagine today. The struggle for life in those early days was long and hard. There was little time for schools and education. So the knowledge of reading and writing gradually died out and ignorance and superstition began to take the place of the knowledge of God. Separated from the world around, there grew up the people we know today as the Mountaineers of the South—an uneducated people, with little knowledge of God, living in rude huts on the sides of those steep mountains and getting a meagre living from the cultivation of small patches of ground and the raising of a few hogs.

Then the trains began to come to the foot of the mountains and adventurous travelers commenced to explore them. They found beautiful scenery, much wealth in the form of coal and timber, and an ignorant people who knew not how to utilize this wealth nor appreciate the scenery. Here was work for the colporteur and later for the churches of the North, who sent school teachers and missionaries. The Bible is taught in all the schools and the light of the torch is beginning to shine brightly now. The people are anxious to learn. Even old men and women come that they may learn to read and start to learn their A. B. C's with their grandchildren. This work has been going on for some time now. Schools and even a college or two opened, and the

darkness and ignorance are disappearing.

After the Civil War came the need of education and the Bible for the freedmen. You know the story of how these people came here. Men would go into an African village, surprising and capturing the people early in the morning before they were up. Some they would kill and what was even worse, would carry off others to be sold as slaves. These captives were chained together and then driven like cattle down to the coast, where they were herded into the hold of some ship and brought to America or some other country to be sold. Bought at an auction like cattle, many thought they were hardly human. So while there were some kind of slaveholders, even they hardly considered education and religious teaching necessary for their slaves. Some little knowledge of religion they may have picked up because they were in a so-called "Christian land." Education, however, was almost entirely lacking. After the war then, colporteurs, missionaries and school teachers were sent to the freedmen, from the North. Now schools and Bibles are making quite a change in many lives which bear witness to the power of the light and the knowledge of God's Word.

MARY A. MCWILLIAMS.

#### WOMEN OF JAPAN.

Of all the signs of progress in present-day Japan, none is more startling than the rise of woman, after centuries of inferiority.

Several striking instances of revolt from the bondage of Old Japan are found today among Japanese women. A mild sensation was created a few weeks ago when Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army.

There have been several instances of daughters of well-to-do families refusing to marry by the aid of go-betweens.

When a Japanese girl reaches the proper age, her parents arrange a

match for her. Girls who do not agree with this idea are reported to have asked their parents to allow them a year's acquaintance to determine whether the young men selected are their heart's desire. The majority of parents refuse this request.

Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry.

"I am sorry to have disappointed my parents," she declared recently, "but I could not help it.

"Marriage is one of the most important events of a woman's life. Others should not be allowed to settle such a thing for a girl. I want to understand a man and to be understood; otherwise, what is married life? Love must be germinated in the heart of each.

"I was so hard pressed by my parents that I nearly left home; but I believe I may make my parents change their ideas, at least temporarily. I do not intend to die an old spinster, nor do I think a woman should live the same as a man. I know a woman must possess feminine traits."

This is an illustration of the trend of the New Woman's Movement in Japan. Its backers admit that it is still in its infancy, but they predict great advances within the next few years. The Japanese woman of the future, they say, will have a mind of her own, with corresponding improvement in her life's station.—*Sel.*

Interesting and Stimulating article telling how Stafford young people made money for Missions, in January Olive Trees.

All young people should read it.

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